



פרשת בהעלותך  
סיון תשע"ט

### CHASSIDUS BEIS MEDRASH HACHANA FOR GIMMEL TAMMUZ

All Anash men and Bochorim are invited to join in a special event in preparation for Gimmel Tammuz.

25 Anash Communities around the world are participating in Mivtza to collectively learn all 1562 Maamarim of the Rebbe.

This is a world-wide Mivtza being driven by Yungeleit from our own Melbourne community.

In Melbourne we will try to learn 130 of the Maamarim.

אור לכ"ח סיון -  
Sunday night June 30, 8:00pm in the  
Goldhirsch Hall.

Participants will enter into a Goiral to go to the Rebbe for Gimmel Tammuz.

### DOR LEDOR LEARNING

Each Motzai Shabbos over 40 boys are coming with their fathers and relatives to learn at the Kollel's Dor Ledor learning program.

Bring your boys along for quality learning and bonding and enjoy some delicious hot soup, weekly raffles, nush and a Chassidishe story.

7:15pm each Motzai Shabbos in the ORZ Mezzanine

### SHAALOS UTESHUVOS

The Shaalos Uteshuvos shiur is on this Sunday morning 9:30am in Kollel

A collection of Torah thoughts produced by Kollel Menachem

אין בית המדרש בלא  
**חידוש** Chiddush



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## Every Jew is pure gold

*"This is the making of the Menorah, hammered out of gold, from its base (יריכה) until its flower (פרחה) it is hammered out".*

Parshas Behaalo-secha begins with a description of the golden Menorah that stood in the Mishkan and later in the Beis Hamikdash.

Chassidus teaches that the Menorah represents the collective of the Jewish people. The seven branches of the Menorah represent seven general types of Neshamos and the different approaches that they have in serving Hashem.

The Menorah could not be made of pieces which are welded or otherwise stuck together. It had to be made from one solid block of pure gold that was hammered into shape. This represents the unity of the Jewish people that despite the fact that we may have different approaches as alluded to by the 7 distinct branches, we are one and united.

One of the practical lessons that the Menorah teaches us is that it is okay to have different approaches and different opinions, we don't all need to think the same. However by no means should this ever become an impediment to, or a reason to compromise, our unity.

The Menorah was shaped with decorative features on each of its branches and the central body of the Menorah. The Menorah was fashioned with a base and stood on 3 legs. The Posuk above identifies two of the features on Menorah; יריכה - the base (literally its leg) and פרחה - the decorative flower situated just above the base of the Menorah.

The base, which sits at the bottom, represents people of low spiritual stature. In contrast, the flower represents the Tzaddikim, whose service flourishes and blooms with beauty.

The Torah teaches us that the Menorah had to be made entirely out of pure gold, "from its base, until its flower." Every Jew, be they a base or a flower, is a pure gold part of the Menorah that makes up our people.

The Haftorah of Parshas Behaalo-secha also discusses a Menorah, describing a vision of "a Menorah

made entirely of gold" that was shown to the Novi Zechariah.

There is a fascinating Midrash that connects this vision to Hashem's description of the Jewish people in Shir Hashirim "You are entirely beautiful My beloved, there is no blemish in you".

The Midrash explains that the prophets Yechezkel and Yirmiyahu who foretold of the destruction of the Temple, castigated the Jewish people for their sins. They likened the Jewish people to silver, bronze and copper, metals which are sullied with sediments and impurities.

But Zechariah saw the Jewish people like the Menorah that had to be made entirely of the purest gold; a people who are all beautiful and free from any sediment or imperfection.

The prophets Yechezkel and Yirmiyahu looked at the surface and saw all of the faults and deficiencies that the Jewish people had. Zechariah looked deeper and saw the essential core of every Jew. Though the outside may be dull bronze, flawed with impurities, the inner core of every Jew is pure gold that cannot be tainted.

Another difference between these prophets is that Yirmiyahu and Yechezkel prophesied while the Beis Hamikdash was still standing and the Jewish people were still in Eretz Yisroel. Zechariah however had his vision after the Beis Hamikdash was destroyed and the Jewish people were in Exile.

In the time of Exile it is even more important to focus on the pure core of every Jew and to strengthen our unity. Every Jew, be they a flower or a base, has a pure Neshama and they are able to illuminate the darkness of Golus with the light of Hashem.

Golus was brought about because of discord and hatred. When we internalise the message of the Menorah and see one another as pure gold, knowing that we are all part of the same Menorah, we will merit the coming of Moshiach, the rebuilding of the Beis Hamikdash and the lighting of the golden Menorah once more.

# Eating meat after cheese - part 2

Rabbi Yonason Johnson

In last week's edition, we discussed the stringency of waiting 6 hours after eating hard-cheeses, before eating meat and chicken. We also discussed the Kabbalistic practise of waiting after all dairy products before eating meat.

In this week's edition we continue our discussion on the topic.

## Soft cheeses and other dairy products

Whilst the accepted Halachic practise according to the Ram"o is to only wait 6 hours after hard cheeses, there are those who recommend waiting 1 hour after other dairy products to be concerned for the stricter understanding of the Zohar. This is the recommendation of the Minchas Yitzchok<sup>1</sup> and Kaf Ha-chaim and is also the opinion of the Shelah<sup>2</sup>.

The Rebbe addresses the custom of waiting one hour after all dairy foods in a letter<sup>3</sup>.

After quoting various sources the Rebbe writes that he is unsure whether this was ruling for the masses or for unique individuals. Chabad custom is to wait 1 hour after all dairy foods (other than hard cheeses which require 6 hours).

In all instances, one cannot eat meat or chicken after having eaten dairy without first washing their hands and cleansing their mouth with both Kinuach – cleansing the palate by eating a parev food and Hadacha – rinsing the mouth with a liquid. One should also bentch in between to conclude their dairy meal<sup>22</sup>.

## After drinking milk

Some Poskim rule that even according to the stricter approach, one needs not wait at all after drinking milk. They explain that milk being a liquid, does not get stuck between one's teeth. It also does not leave a residue taste. Therefore neither of the reasons for waiting apply.

Other Poskim are Machmir and recommend waiting even after drinking milk.

## Artificially-aged cheeses

Many Kosher cheeses available today on the Kosher market have been aged for 6 months. Classic aged cheeses include Parmesan (aged

10-24 months), Aged Cheddar (6 months up to 7 years), Swiss Cheese (6-14 months) and Aged Havarti (1 year)<sup>5</sup>. Based on the Halachos above, one must certainly wait 6 hours after eating these cheeses. Often Kosher cheeses will be labelled with a warning or will state "aged for more than 6 months" on the packaging.

Nowadays, many types of cheeses which had to be aged for 6 months or more, can be processed in a much shorter timeframe by using enzymes and chemicals to aid in the process. Many of the commonly sold (as opposed to boutique) cheddars, Havarti and Swiss cheeses will be processed in such a way. Whilst they are technically hard cheeses, they have been aged for less than 6 months.

How artificially aged/hardened cheeses that have aged for less than 6 months are treated in Halacha is subject to dispute amongst the contemporary Poskim and Kashrus organisations. The Be'er Moshe suggests that one can be lenient. This is the policy of the OU and other major Kashrus organisations. However other Poskim including the Shevet Halevi<sup>6</sup> and Rav Elyashiv<sup>7</sup> are Machmir and require one to wait 6 hours before eating meat.

Some Poskim write that one can certainly be lenient with artificially aged cheeses if they have been cooked or melted. In this case we rely on the Yad Yehuda who is lenient and does not require waiting even after genuine hard cheeses that have been cooked. Whilst the Yad Yehuda is generally not accepted, we can apply his leniency to artificially aged cheeses, which according to many authorities do now re

However there are Poskim who are strict with artificially hardened cheeses even if they have been cooked. These include Rav Elyashiv<sup>8</sup> who rules that one must wait 6 hours after eating pizza before eating meat.

For practical Halachic rulings please consult your local Rabbi or Kashrus Authority.

## Sefardim

It is interesting to note that the requirement to wait after eating hard cheeses and custom of waiting after other dairy foods is brought only by the Ram"o. Even though Rabbi Yosef Karo discusses the custom in his Beis Yosef, he does not bring it as Halacha in the Shulchan Aruch. There-

fore many Sefardim will not wait at all after eating dairy, even after hard cheeses<sup>9</sup>.

However, many Sefardim follow the Kabbalistic practise of waiting after eating dairy foods. There are also some Sefardim who are careful to wait 6 hours after eating hard cheeses, having adopted the Ashkenazi stringency<sup>10</sup>.

1. 76:5 after eating dairy before eating meat.
2. Mesechta Shavuos 180b
3. Igros Kodesh volume 20 p289
4. Whether one is required to bentch or not is subject to a Machlokes Acharonim. The Magen Avraham OC 494:6 suggests that one need not bentch. It is preferable to bentch
5. See a comprehensive list of cheeses and their aging times <https://oukosher.org/blog/consumer-kosher/aged-cheese-list/>
6. Shu"t 2:35
7. See Darkei Issur V'heter
8. ibid
9. Yabia Omer 6:7

## Pirkei Avos Chapter 2

*Rabban Yochanan Ben Zakkai had five disciples... He used to enumerate their praiseworthy qualities*

Of Rabban Yochanan's disciples, two are praised for their intellectual prowess; Rabbi Eliezer Ben Horkenus is described as being like a cemented cistern which does not lose a drop. Rabbi Elazar Ben Arach is likened to a spring which flows with ever-increasing strength. The end of the Mishna records conflicting views as to which of the two was greater.

Chassidus explains that neither was necessarily greater than the other. Within the realm of intellect, they both represent two different approaches.

In terms of retention of information and possessing a broad ranging knowledge of Torah (*Chochma*), Rabbi Eliezer was the greater. However, like a cistern his knowledge was limited to what he absorbed from his teachers.

Rabbi Elazar however had the power of innovation and depth in understanding of Torah concepts (*Binah*). Like a flowing spring he was able to build on what he was taught, internalise and analyse it and develop it with his own ideas and understanding. He may have lacked in retention and memorisation, but his praiseworthiness lay in his acuteness and strength of analysis.